



THE DAYBREAK

"WANKANTANHAN ANPAO KIN HIYOUNHIPT" —LUKE 1:78.

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Keeping Lent

By Rev. Frank L. Vernon

We are all thinking today about "keepink Lent". It is one thing to observe Lent. It is quite another thing to keep it. One is apt to become weary of observing Lent. One can only escape wearines by keeping Lent. I mean to say that if one thinks of Lent only as a period of distasteful inhibitions then one is naturally glad to get them over and done with, and to welcome Easter as the time when one may do as one likes again. One may observe Lent and never really consciously get below the surface of life. Someone has said that "there is nothing so sterile as a purposeless asceticism," which means giving up things just for the sake of giving them up. That sort of thing is not only merely wearisome. it is perilously explosive. It may involve disastrous reactions. It is like living over a volcano. It never works well to take something away without putting something better in its place. The Christian life does not destroy, it fulfills. It takes away the lesser only to give the greater. It leaves one richer, not poorer. I don't mean that we shall not be observing Lent by keeping rules. But we shall have rather a cheerless Lent if we don't get deeper into it than that. We must ge something out of Lent that we can keep. What is that something?

Isn't it this? Our Lord has shown us how to meet temptation: how to give up what we want: how to pray: how to lay down our lives for those we love. That battle on four sectors we have on our hands always. that is our real and life-long Lent, and we have to keep it, well or ill, whether we want to or not. If we keep it ill, we shall quickly grow very weary indeed. If we keep it well, we shall have stumbled again upon a priceless secret.

Now take temptation. It is apt to be a nerveless struggle if one is resisting a temptation with only the thought of one's self. Sometimes one does not

much care what becomes of one's self. But the thought that one is doing it for someone else, gives one a new courage, and one will find a compelling motive in sanctifying one's self for others' sakes. Our Lord taught us this in His Lent.

Then take fasting in a broad sense. It is apt to be a heartless exercise if one is denying one's self something merely for the good one hopes to gain by the discipline. One may grow harsh and cold and self-centered. But the moment one begins to do it for the sake of others, the moment one consciously seeks to become poor that one may make others rich, that moment selfdiscipline become a joy. Our Lord taught us this in His Lent.

And then take prayer. One's prayers will be listless after a while and sometimes very irksome, if one prays only for self. One's devotions may become very unstable if one is merely indulging one's feelings. But the moment one begins to pray more for others than for one's self, the more absorbing and necessary our intercessions become. There may not bemuch else one can do. But one cannot do more than pray. We never know how much our prayers help. Our Lord taught us this in His Lent.

So you see Lent really runs like a purple thread through our lives. There is this one, and life is not perfect without it. If we can get the heart of Lent and keep it all the rest of our lives, we shall possess the secret of lasting happiness and peace.

The paper, "Church Participation in a Probation Program," presented to the Episcopal Social Work Conference in June, 1935, by the Rev. Francis D. McCabe, a priest of the Church and director of probation for the state of Indiana, has been reprinted in the 1935 Year Book of the National Probation Association.

Confirmation Questions For Use in Niobrara Deanery

Do you here, in the presence of God and of this Congregation, renew the promises made at your Baptism?

I do.

Do you acknowledge that you are bound to believe and do all these things?

I do.

Do you promise to follow Jesus Christ as your Lord and Saviour?

I do.

Wicayusutapi Woecon kin el Woiyunge kin lena ayuptapi kta.

Niye kin, lel Wakantanka itokab, na Omniciye kin le itokab, Baptisma nitawa el woiwahoye yakage cin, lehan he-na piya yagluteca he?

Ecel ecamon kta.

Niye kin, woiwahoye kin len ecanon kta wicalaniciya he

Ecel ecamon kta.

Niye kin, Jesus Christ he Itancan na Wanikiya nitawa kin iyecel ihakab ya-un kta niciconza he?

Ecel ecamon kta.

A Lenten offering is a regular feature of the normal life of every Church school. . . . Ideally the Lenten program is cumulative; its purpose is to begin the building of a missionary interest which shall continue throughout the whole life of the child; its method is to bring each year a different part of the Church's program dramatically to the attention of the Church school members and allow them to express their interest through prayer, work, and gifts.

WICATA OYAKAPI WAN

Mrs. Mabel Lodge

Winyan kin de Mr. Melvin Lodge ta-wicu. Waniyetu ota Crow Creek Mission ed hihnaku kici Okolakiciye Wakan ed wowaši econpi.

December 18, 1935 oştan wiconi ded okna unqonpi kin he ikihunni. Qa Christ Church Cemetery. Fort Thompson hed hapi.

ANPAO KIN SANTEE - - - NEBRASKA

Millard M. Fowler - Publisher

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Executive and Editorial Office, Mission S. D.

EDITORS

Rev. Paul H. Barbour - Mission, S. D.
Rev. C. C. Rouillard--Little Eagle, S. D.

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(The Daybreak)

Wi akenonpa (one year eca) kašpa-pi zaptan kajujupi kta.

Wi wikemna nonpa sanpa topa (two years) eca mazaska wanji kajujupi kta.

Money Order, Mission, S. D., on ope-tonpi qaiš wowapi askapi Rev. Paul H. Barbour yekiyapi kta.

Yankton Episcopal Mission

Lake Andes, S. D., Jan. 20, 1936.—Koda Anpao: St. Philip the Deacon Church ed January 5, 1936. Christmas kin iyohakam anpetu wakan inonpa kin ed hinhanna wacekiyapi he ayu-štanpi iyohakam dena omaka wanji wowaši econpi kta wicayuštanpi. Warden, Louie Gassman; secretary Cephas Stone.

St. Philip ed St. Andrew Sunkakiciyapi Oadetka No. 2111 unpi kin Dec. 10, 1935, qonhan oitancan apikiyapi qa dena omaka wanji oitancanpi kta wicayuštanpi. 1 Silas Arnold, 2 Homer Rondell, 3 John Gray, 4 Cecil La Grande.

St. Andrew Sunkakiciyapi oadetka Nos. 1301, 1886, qa 2111 Yuwitaya Omniciye kin St. Philip the Deacon tipi wakan ed Oct. 1, 1935, yuhapi qa oitancan apikiyapi qa dena omaka wanji wowaši econpi kta wicayuštanpi. 1 Louie Gassman, 2 Henry Chinn, 3 Silas Arnold, 4 Thomas Hunter.—S. M. Arnold, yuotanin.

The next Episcopal Social Work Conference is to be in Atlantic City, N. J., May 24-30. It was first annouced for Washington, D. C., and changed when the National Conference of Social Work changed its meeting place to Atlantic City.

Standing Rock Episcopal Mission

Wawokiya omniciye woecon kin. St. Paul's Church, Little eagle, South Dakota, April 16, 17, 18, 19, 1936.

Anpetu Itopa: 7:00 p. m. Htayetut Wocekiye, Joseph Packard; 7:30 p. m. Ikiciyuškinpi woeye, Paul Long Bull. Woayupte woeye. Maurice Shooting Bear; Ateyapi na Inayanpi woglakapi kte.

Anpetu Izaptan: 9:00 a. m. Hihanna Wocekiye, Johnson Brown Eagle; 9:30 a. m. Oitancan apiwicayapi kte; Le on tuwa woiyopaštaka ewicakiye kte. 10:30 a. m. Cajewicayatapi kte. Hekta Omniciye waeconpi kin yawapi kte. 12:00 noon Wicokaya Wocekiye, John Little Bear; 1:30 p. m. Wocekiye John Turning Heart; 2:00 p. m. Committee na Mazaska Awanyaka Oiglakapi kte; 2:30 p. m. Wawokiya wicošan. Igluštanpi hehanl asnikiyapi kte. 7:00 p. m. Htayetut Wocekiye John Standing Cloud; (a) Wicayusutapi opapi ohakab taku he? Abraham Buckley. (b) Niobrara Wiwicawangapi el woiwange na woayupte 32 kin on Francis White Paw na Alma Cadotte.

Owankayujajapi: 8:30 a. m. Hihanna Wocekiye Rev. Sidney Bearsheart; 9:00 a. m. Tokatakiya yapi he taku he? Rev. C. C. Rouillard; 9:30 a. m. Iglu-homniipi Martin Swift Cloud; 9:50 a. m. Ihakab-yapi Thomas Kicking Bear; 10:10 a. m. Onspeiçiciyapi Ralph Shepherd 10:30 a. m. Asnikiyapi kte, 10:40 a. m. Cekiyapi Charles Looking Back; 11:00 a. m. Waeconpi Annie Tiger; 11:20 a. m. Woohola Gus Raw Hide; 11:40 a. m. Okini-kiciyapi Annie Welsh; 12:00 noon. Wicokaya Wocekiye Rev. Herbert H. Welsh. 1:30 p. m. Wocekiye Rev. Harry Renville, 2:00 p. m. Oyanke iwohila mazaska glohipi kta. 2:30 p. m. Wayazanka caje awicahipi kta. 2:45 p. m. Mazaska glohipi glašpušpupi na wicakicupi kte. Wawokiya wicošan. 5:00 p. m. Asnikiyapi kte. 7:00 p. m. Htayetut Wocekiye Rev. C. C. Rouillard, Wowahokonkiye Rev. Paul Chekpa; 7:45 p. m. Taku toktokeca 9:30 p. m. Wotapi Wakan on Igluwiyeypapi kta Rev. John B. Clark.

Anpetu Wakan: 10:00 a. m. Holy Communion. Wotapi Wakan; 1:30 p. m. Sunday School—Wakanheja Waonsnewicakivapi Joseph Packard; 2:30 p. m. Memorial Service: Tapi Wicakiksu-yapi Owacekiye Rev. Cyril C. Rouillard; 4:00 p. m. Omniciye kicopi kta. Enakiyapi, Olowan, Napekiciyuzapi Woyawašte.

Iho. Tacincana Wakantanka tawa kin he dee ce! Niwe iyotan teñike cin wakanyan kaduze kin he en minagi kin ehpewakiye: Mayadujaja kta qa mitan-mahen ska makaga ye, Qa wiconi opta woahtani owasin etanhan itokan mayuha ye.

New paintings, scenes from the Life of Christ, have been completed by Virgil Johnson of Beresford, S. D., for the altar of St. Paul's Chapel on the South Dakota State University campus at Vermillion. The reredos was designed by the former vicar, the Rev. Russell S. Hubbard. Three paintings across the upper half show the Nativity. Crucifixion and Resurrection. The lower half is a painting of the Last Supper in which all the figures are those of young men, especially appealing to the young students who frequent the chapel. The altar was the gift of Trinity Church, Hartford, Conn., which was the Bishop of South Dakota's parish when he was a boy. The Rev. Donald G. L. Henning is the present vicar of St. Paul's, Vermillion.

Corn Creek Mission

Hope Chapel—Anpao Kin: Le luotanin kta iwacinciye. Hekta Winyan Omniciye Hope Chapel oñlate wowaši econ aupi, na anpetu lehanyan tanyan škanpi, ecel omaka wanji hihunnipi kin heon apiçiyapi; na lena oitancan kin iyuškinyan wicaklušan pe. 1936 omaka kin en tokatakiya wacintanka wowaši econpi kte cin, heon wopila unyuhapi on wiconkluotanin pe. 1 Mrs. Carrie Shoot In, 2 Bessie White, 3 Eleanor Shot, 4 Emma H. Head, 5 Lena W. Feather na Lucy Swimmer, 6 B. O. Horse. Na Bessie White eciyapi he 1936 omaka imahel Mission Council etan winyan Local Committee un kta yuštanpi. Leon nakun he unkluotanin pe.

Heon Niobrara Deanery ataya Winyan Omniciye yaunpi kin wocekiye tohan ehapi can unyksuyapi uncin pe. —Nape unniyuzapi, Mrs. Louisa S. Soldier, Wicakiciyuotanin.

A Latin American institute lasting a week has been organized by St. Paul's Cathedral, Boston, the Massachusetts religious education department and five Boston parishes, each of whom has concentrated on one part of the Latin-American field, staging an exhibit, supplying information, selling mission products and generally making the missionary idea tangible.

The American college which is said to have the highest percentage of Episcopal Church members among its students is St. Augustine's College for Negroes, at Raleigh, N. C. Nearly half the students are communicants. One reason for this is that Church students from all the secondary schools of the American Church Institute for Negroes, if they show special ability, are encouraged to go on to St. Augustine's.

Santee Episcopal Mission

Niobrara, Nebr., Jan. 13, 1936.—Koda Anpao Kin: De miyecidaotanin wacin. Tipi Wakan wanakaja wan wanna omaka ota najin omaka 1872 heehan kagapi. Caje kin Blessed Redeemer eciyapi. Mini Wašte oyanke hee. De Tipi Wakan kin ikiyedon untipi he ed imacage, ohni Tipi Wakan de ed Anpetu Wakan eca wacekiye wai manke.

Unkan Dec. 13, 1931 hetanhan qa dehanyan Tipi Wakan unkitawapi kin he miye awanwehdaka wanna waniyetu de izaptan kte.

Omaka wanji iyawa on oyanke den taku ecamon hena Report ohna wahdaotanin kta wacin.

1. Tipi Wakan de ed wicacaje kin 120 henakecapi.

2. Omaka de ed 7 Baptisma wicaqupi.

3. Wakankiciyuzapi 3 econpi.

4. Tapi qa wicañapi kin 6 henakeca.

5. Wicayusutapi woecon ed 3 opapi.

6. Tipi Wakan ed 56 wocekiye econqonpi.

7. Omaka wanji ed Anpetu Wakan womnaye kin yuptaya \$21.39 henakeca.

St. Andrew Chapter No. 2113 eepi qa B. C. U. oadetka unpi qa Winyan Omniciye owasin tanyan iyoptapi qa ñtanipi.

Jan. 12, 1936 ed Blessed Redeemer oyanke ed Warden kin he Mr. Joseph Walker hee kta, qa Clerk kin he is Philip Rouillard hee kta wicayustanpi.

Okodakiciye Wakan ed nisunkapi wanji miye.—Gabriel Rouillard, Helper.

STANDING ROCK MISSION

Rev. Harry Renville, Bullhead etanhan ihdaka, qa dehan White Horse, S. D., ed Emmanuel Church he awanyake. Mr. Joseph Packard (catechist) he is dehan Bullhead ed yanke, qa Good Shepherd Church he John Standing Cloud (Catechist) he awanyake kte.

ST. PAUL'S EPISCOPAL STATION

Little Eagle, S. D., Jan. 9, 1936.—Winyan Omniciye: 1 Mrs. Jennie Long Bull, 2 Mrs. Ruth Eagle Man, 3 Mrs. Elizabeth Bird Horse, 4 Mrs. Mathilda E. Rouillard, 5 Mrs. Nancy Noisy Hawk, 6 Mrs. Sarah Fire Cloud, 7 Miss Lorraine Noisy Hawk, 8 Mrs. Pearl Yellow Earrings.

Warden, Mr. Solomon Long Chase. Clerk, Mr. Leo Bird Horse.

Niobrara Convocation Delegates: Mr. Edward Noisy Hawk, Mr. Gus Rawhide, Mr. Solomon Long Chase.

Ready February 1 at 223 West Seventh St., Cincinnati, Ohio, the Lenten booklet of the Forward Movement. Fifty copies for one dollar, postpaid.

Pine Ridge Mission

Oglala, S. D., Jan. 15, 1936.—Anpao Kin: Le oyanke el Okolakiciye Wakan kin nahanñci iyopte. Ptanyetu el Unity napin apikiyapi na lena oitancanpi. W. C. U. el, 1 John Return From Scout, 2 Allen K. Warrior, 3 Frank Bear Nose, 4 Herman Water.

Asa Ten Fingers na Joe One Feather program committee unpi.

E. C. U. 1 Thomas Two Lance, 2 Charles High Crane, 3 (a) Thomas Holy Bear, (b) William Y. Bear, 4 Moses One Feather, 5 Hobart Plume.

Winyan kin: 1 Jennie Ghost Bear, 2 Cecelia J. Bull, 3 Jessie W. Plume, 4 Jennie T. Fingers.

Na E—Winyan kin: 1 Lucy Holy Bear, 2 Mary King, 3 (a) Bessie White Coyote, (b) Sophia Y. Bear, 4 Sallie Black Fox.

Na Program kagapi kin Rev. Clayton High Wolf na Rev. Christian B. Whipple.

Na Council mniciyapi na Pledge he gluaokpani kcagapi, na heon Rev. C. H. Wolf ohakab iyaza omani, na iyuha kinil Pledge kagapi, na hena awowaši econpi.

B. S. A. owe nom lel unpi eyaš takuni econpi šni na heon Rev. Dr. Joyner lena wicagluñica on kinukan \$12.50 owicakiye, ca hena eculñci Convocation kte el on report gloipi kta naceca.

Nakun Unity napin \$12.50 on owicakiye. Hecel ataya \$50.00 hena wanna lehanl yuhapi.

Taku wanji on Convocation el wica kin Report tanyeñci gloayapi šni ca slolwaye, na heon Convocation business can hel he cajebate kta keš okan šni. Na lehanl chance on, leon awiyukcanpica.

Lakota kin taku wašteñca nainš wankantuya heca el unqonpi ohinni uncinpi canke Church business el tehanl ipsil wauncinpi on Report wašte šni.

Hekta Rev. Dr. Ashley, taanpetu hetan B. S. A. he Niobrara Deanery obašpe imahel yuicage cin, na heon Wica Omniciye okašpe iyohi unpi tka hena B. S. A. aktonje canke high tone okage B. S. A. heon wica kin unyuhunkapi šni.

Niobrara Deanery imahel waeconqonpi na Christ tokiconze iyopte unyanpi kte hantanš caogle tokahe etan ihan unkiyayapi hantanš wašte kta, eyaš ipsice se B. S. A. wan ekta iyeiçiyapi heon woihakta el un šni.

Taku wake kin he oyakañniga wacin, heon lel oyanke leon iblacin kte lo. Lel B. S. A. opa kin ungna 30 ihunnipi šni, na e okašpe iyohi Wica Omniciye heca unpi, na hena Okolakiciye Wakan iyopte yapi hecapi. Hecel lel St. Peter Station awanblake el B. S. A. member wanjila un, na e Wica Omniciye kin otapi.

Eya B. S. A. onawatan šni, na he taku na tokel Wooke yuhapi heci slolwaye šni, eyaš e wowaši na Report gloipi on lena taku aokpani unpi kin slolwaye; heon ito iwanyakiye to.

Hekta Bishop Biller, winyan kin Woman's Auxiliary oga ewicagle. Wooke wan on na Niobrara woawanyake ata W. A. kin wooke wanjila ihukuya wowaši econpi kin heon wašakapi na Report wašte šna kagapi.

Nakun ñtahehanke seca Y. P. F. ouncage kin hiyu ca slolyaye, na he wica kin wicisam tanyan wanna ya ca wanlake. Na inš eya Wooke wanjila ihuku organize iyeyapi kin on iyekiya-pi kta ocanku oga wanna ya wan heca.

Ho unkiš wica kin ye šni naunjinpi, tohanyan wicoksape unyuhapi na waslöl-unyanpi eyaš ouncage wan el ptaya ounpapi šni heon taku unkokihipi šni; heon tokel econpica he? Ito he iñçiyunga yo.

Hekta omaka icunhan woawanyake mitawa el Y. P. F. kin lila wakipapi. Tokeya Stella Stand tehan wayazan na wiconi unma etkiya iyaya. Na lena owecinhan Nov. hehan unyan unkiyayapi: Esther B. Road, he Itancan Y. P. F. el; na Ansel T. Fingers. na Dora Red Ear Horse, le Y. P. F. waawanyaka un tka eša iye ouncage teca ekta icupi. Na le Dora tohe el tohinni iyececa wanji ni iyewaya owakihi šni, na he wotehi wan heca. Na tokel tiwahe he wašiglapi wicisam waungnunipi wan heca. Iye kin walitake na wowaši tawa kin waštelakeya ohinni un, na wakanyaja kin iyuha ina yanpi iyecel cantekiyuzapi canke tohanl iyaye qon hehan oiyokišice.

Y. P. F. kin ake le Christmas el St. Philip Y. P. F. kin candy yewicakiyapi, na le taku kin onspepi kin Missionary spirit slöl unyanpi kta.

Eya heš "Anpao Kin" on unkigliglapi eša ecin mazaska kin e otehi, hececa eyaš heš le omaka el tanyan waun-kiçonpi kta oga.—Asa Ten Fingers.

An English diocese is running a series of "Missionary week-ends" in its parishes. Groups of parishes unite in Saturday-to-Monday missionary service and events. The diocesan missionary council is directing this and plans to include every parish in the diocese. It will take two years to complete the circuit.

Education and offering go hand in hand; the tendency is to neglect the education and to overemphasize the offering but neglect or overemphasize of either one throws the program out of balance. -- Vernon C. McMaster, secretary for Church Schools, Religious Education Department, National Council.

LENT

By the Rev. Jacob Clemens Kolb, Rector, Church of the Holy Spirit, Mattapan, Boston.

The Forward Movement, I notice, has announced that the theme for the Lenten Season is THE GOOD NEWS OF LENT. Most people will find such an announcement a bit of a shock. For, after all, there is something very human in the statement of Dean Swift with which many Episcopalians find themselves in complete agreement. "I hate Lent. I hate the different diets and furmity (whole wheat mush) and herb porridge, and the sour devout faces of people who only put on religion for seven weeks."

Who does not hate a sour, pious face? I am sure I do. I go a long way to avoid such people. If I thought Lent would give me a sour, pious face, I should have nothing to do with it. Maybe it is possible to come out of Lent with a smiling, happy face.

The Church expects that I shall undergo a little Lenten discipline in the way of fasting. The tradition of abstaining from meat on Fridays and, possibly, on Wednesdays, is really no fasting at all, what with fish so fresh and cheap. Of course if abstaining from meat meant what it did in early times—a dinner of salt mackerel and black bread, washed down with a cup of ale—I should have a right to think that I was punishing the body for the sake of the soul. Now, the ruling does but add variety to my fare and allow a slight saving in my budget.

But, even granted that I was going to do what most people hate about Lent, really give up a few things; it would not be so bad if I had a desirable aim in view. For, I do observe that people will punish their bodies most strenuously when given a good reason. Women will diet themselves right into anemia to keep their figures; men will forego every favorite dish to keep down their blood pressure and thus hold fast to such health as is left them; and a jockey will half kill himself in order to keep on riding.

Perhaps a Christian will give up some things if the end in view is the reception of news at least as good to the woman as "My dear, you're a perfect thirty-six", or to the man as "You don't need to worry any more, your blood pressure is down to normal."

The Forward Movement of the Church comes this year and says, "Give up something this Lent, I don't care what, but set aside enough time to listen to some news that is really Good News. You lack assurance and you are self conscious. Learn about Christ, the Source of Power and Poise.

You have a worse self to get rid of. Learn about Christ, the Saviour of the Lost. You have a guilty conscience. Learn about Christ, the Source of Mercy. You have your pack of trouble. Learn about Christ, Who revealed God to you."

If Lent will give me news like that, I am not wasting my time, even if I eat furmity and herb porridge to get it. Such knowledge would be worth almost anything. And you can imagine a man having such knowledge going about with a sour, pious face? Rather, his countenance would be shining, his smile would be infectious, and his Lent would make him not a sour hypocrite, but a happy disciple.

FORWARD DAY BY DAY.

Anpetu iyohi tokatakiya yapi kin. Ahihaniciyapi omaka icunhan unpi kta. Wowapi ciqala kin le toekske unpi kte kin.

1. Anpetu iyohi yawapi oecon kaga-pi. Anpetu iyohi oape wan el.

2. Akihaniciyapi on woecon kin igluskas kaga po.

3. Ohinhanna iyohila oecon kin le el icicupi na heya po; na hoyeye; Itancan, anpetu kin le el takun hein el ilag maiye yo.

4. Okagapi wanji sicanopiye el ognakin na okanhingla can yawayo. Ognayan ni on wacin yo.

5. Tohanl Wowapi wakan onspa lawa can Wakantanka he e e woniciglaka ca ablezayo.

6. Wicohan hiyayacan okihpa po na Wakantanka nici unpi qon kiksuya po. Na makotankaya kin le yewicasipi on wocekiye kin eyapo:

"Nitokiconze u Nunwe"

Iye caje kin on Wowakan wan yawicakeya yuha un kiyapi qon heon, unkicantepi kin anpetu akihan mahpiyata Ateyapi kin etkiyayawankal unikikicupi na wicohan oape kin el Tokiconze yutankapi kta e on wicaiha kektopawinge yawapica sni ota kin hena on hoyeunyanpi kta yunkan okolakiciye wakan owayawa na nakun tinskoya tawa kin ataya owancaya on hecetu wanjica oiyaye unkagapi kta. "Micaje on Ateyapi kin taku yakilapi kinhan. Iye nicupi kta. Wowiyuskin nitawapi kin iyojula kta e kilapo kinhan iyacupi kta." Page 65.

7. Wowiyuskin wan iyacupi kin he unmapi kin etkiya kana yewicakiya.

8. Okolakiciye Wakan Ataya, Wowawanyanke na Oyanke ecekel okolakiciye kin hena el aopeciyapo na wicatanan ni on kin on okiyapo.

9. Nistimapi sni ecel wicaša hiyeeye kin on cekiya na "Itancan, maka oyatepi kin wookiye nitawa kin wicacupi" eya po.

10. Okagapi wanji akab yuha po na

tuwa nice kinhan qu po. Hena iseya Wakantanka cinca wicaye. Hena iseya Wakantanka onnipi kta. Wowastelake iwacinyan wicaqu po; na unmapi kin hena koya on Wakantanka wacinyan po.

11. Kiksuya po, iseya wicaša kektohi tokatakiya api kta on kage kin le pawinge yamni samb iyeya, anpetu iyoilagya pelo.

12. Waonspe wicakiyapi oun kin he anpetu iyohi yuha po: Igluhomni po—Ihakabya po—Onspeiciciya po—Cekiya po—Waecakicon po—Ohola po—Iyowa-swicakiya po.

1936 ASH WEDNESDAY

To our Boys and Girls:

The call of the Lenten Offering has sounded: Our Missionaries need your help. They have had your strong support in years past. Rally now to their assistance and give them at Easter an offering to gladden the hearts of Children in all parts of the world.

JAMES DeWOLF PERRY

Presiding Bishop.

Wicincala na Hokšila Unkitawapi kin:

Lent kin wošnapi nainš waunyan ecanonpi kta inicopi: Lewicašipi wicinyapi. Lena eepi hektakiya omaka ota cantekičunyan owicayakiyapi: Ake lehan owicayakiyapi kta on witaya gli-cu po na maka kin owancaya wakanheja unpi kin cante waštepi kta cinwicakiya Easter Anpetu oštan waunyan nainš wošnapi wan gluha upi na kičon po.—Cetan Ho Tanka, Bishop Ataya Itancan.

ROSEBUD MISSION

St. Stephen Station, Feb. 16, 1936.—Anpao KiKn Mitakuye: Lena unyecilactaninpi kta uncinpi. Epiphany anpetu heehan Rosebud Mission imahel Convocation econpi kta on Delegates wicayuštanpi. 1 William Long Wolf, 2 William Bear na 3 Harris Yellow Cloud.

Winyan kin: 1 Mrs. Hattie Two Sticks No. 1 and Mrs. Hattie Two Sticks No. 2 also Mrs. Maggie Long Wolf.

Warden Thomas Two Sticks, Clerk Joseph Standing Crow.

Koska Omniciye el wi 12 lena wowašiwicacupi. 1 Fred Two Sticks, 2 Harris Yellow Cloud, 3 Joseph Standing Crow, 4 William Long Wolf, 5 William Bear.—Samuel Bear, yuotanin.

Woyuha ota hee sni, tuka tanyan caje niyatapi kin he kašniga wo; maza-ska mazaskazi kici hee sni, tuka tanyan wacin en niyuzapi kin.—Wicoie Wakan 22:1.

Ihnuhan wicaša wacinko wan kodayaye cin, qa wicaša wacanniyesa kin kici ye sni wo.—Wicoie Waakn 22:24.